

The Juvenile Instructor



VOL. 3.

SALT LAKE CITY, JANUARY 1, 1868.

NO. 1.

A FRANK AND NOBLE BOY.—As I was taking a ride in our pleasant village, in which we have a few pleasant spots left, I took in a lad of some seven years. As I had occasion to stop close to a rum hole, I noticed the boy looked surprised, and I said:

"Shall we go in and take a little whisky, as we may be cold before we get back."

I shall not soon forget the frankness with which he looked me in the face, and said, "My mother don't allow me to drink rum."

Then I asked, "Won't you go in there and warm yourself?" and he as honestly replied:

"I don't think my mother would allow me to go into such a place."

Now, I want to say to all boys, never be ashamed to follow the counsel and good advice of a pious mother; for it will be a shield and a safeguard to you through life. And to mothers I would say, be evermore vigilant to cast a godly influence around the young, for it will keep them in temptation's darkest hours, and save our country much sorrow.

THE FIRST WIG.—St. Louis (Louis VII. of France) lost his hair in Palestine, and when Queen Bianca saw him denuded she was sorely grieved. However, she bethought herself of a remedy, which was to cut off a lock from the head of each courtier; these she sewed carefully together, and thus created the first wig.

IMITATE FLOWERS IN YOUR LIFE.—As flowers never put on their best clothes for Sunday, but wear their spotless raiment, and exhale their odor every day, so let your life, free from stain, ever give forth the fragrance of goodness.

EVIL men speak as they wish rather than what they know.

J A E L A N D S I S E R A .



THE death of Joshua, the successor of Moses, another generation of the children of Israel had grown up. This generation did not know the Lord. They did not know what He had done for their fathers. They turned from him who had brought their fathers out of Egypt, and worshiped and honored strange gods. Thus they became idolaters. This conduct of theirs made the Lord very angry, and he left them to themselves. Instead of their being able to stand before their enemies, they did what Israel had never done when God was their friend—they fled before them. When the Lord leaves a people to themselves, they soon become weak and cowardly, and their enemies have power over

them. Yet the Lord raised up judges for Israel, who governed them, and who tried to persuade them to do right. Under these judges they were frequently victorious over their enemies, especially when they repented and turned to the Lord. But often times when the judges died, they would turn again to idolatry.

This was the case after the death of Ehud, who was a judge over Israel. The people turned away from God. Then he permitted a king of Canaan, by the name of Jabin, to obtain power over them. For twenty years he oppressed them. No doubt they groaned and felt bad about it, but he was a powerful king and had nine hundred chariots of iron. Finally, they humbled themselves so much before the Lord that he took pity on them. A woman judged Israel in those days. Her name was Deborah, and she was a prophetess. She had a husband by the name of Lapidoth, but we do not hear much about him. The Lord moved upon her to send for one Barak, who was the son of Abinoam, and to tell him to take ten thousand men of the children of Israel. He was told that the Lord would bring Sisera, who was the captain of Jabin's army, to the river Kishon, to meet him, and there he and his army should be delivered into his (Barak's) hand. It was on this river Kishon that Elijah afterward had four hundred and fifty false prophets—prophets of Baal—killed. When Deborah gave this message to Barak, he told her that he would go if she would go with him; but if she would not go with him, he would not go. Her reply was: "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman."

Barak called his men, and started, and Deborah went with him. Sisera heard of it, and he gathered his hosts together, and his nine hundred chariots of iron, and went to Kishon. It is likely he looked upon Barak's preceeding as rebellion, and he wanted to crush it. The two armies met, and the Lord was on the side of Israel. He overthrew Sisera and his host, and all his chariots. They fled before Barak and his men, and they chased and killed them all but Sisera. When Sisera saw that the battle was against him, and that his army was defeated, he jumped out of his chariot and ran away afoot. In running he came to the tent of Heber the Kenite.

This Heber was of Midianitish stock, and he was of the same family as one of Moses' wives. Moses had persuaded the family to accompany Israel into Canaan, and had promised them a share of the good they should get. Jabin, the king of Canaan, was at peace with Heber, so Sisera thought he was safe in going to his tent. But it seems that Heber was absent; his wife, Jacl, however, was there. She saw him coming, and invited him into her tent. He was very glad to rest himself, for he was tired with running. He laid down and requested her to stand at the door, and if any person came and asked if there was a man in the tent to say, No. He soon fell asleep. This was probably what Jacl wanted, for when he first came he asked her for a drink of water, and she had given him some milk. Milk makes many people very sleepy, especially if they are tired and the weather is warm. No sooner did she perceive that he was fast asleep, than she took a nail of the tent and a hammer, and went softly to him, and drove the nail through his temples into the ground. It is this scene that is shown in the fine engraving that accompanies this article. Barak soon came along and Jacl went out to meet him. She told him to come with her, and she would show him the man he was after. He came into the tent, and there lay his enemy dead—killed by a woman! As Deborah told him, he had not the honor of taking Sisera, the Lord had sold him into the hands of a woman.

He who serves God has the best master in the world.

Little George.

For the Juvenile Instructor.

THE SABBATH DAY—QUESTIONED ABOUT THE BLOODY NOSE.

A TRUE STORY.

[SECOND PART.]

LITTLE GEORGE was well satisfied with his dinner, as also were his master, his kind mistress and his new acquaintance. They arose from the table, and there being a fire in the parlor on Sundays—they sat around it to wait till school time in the afternoon, which was at two o'clock.

The mistress only gathered up the dishes and put them away to be washed on Monday, for she did no kind of work on a Sunday that could be put off until Monday, lest it should interfere with their religious duties, and then she also came and sat in the parlor too.

The master and mistress were not what you would call very religious Ranters; that is, they did not groan and cry and shout, and bang the benches with their hands while praying; like many of the members of that church did, but they tried to live up to the rules of it as near as they could, though sometimes they failed in doing so. When they failed in doing so, they had to repent and try to do better.

They did nothing on Sunday but eat their food, go to Sunday school, to the class meeting, or to church or chapel.

Do you not think that it would be much better if your fathers and mothers and big brothers and sisters would do less hard work on Sunday and go to meeting more? and it would do little boys and girls no harm to play and romp a little less on Sunday and go to the Sunday school and meeting part of the day.

I would not like you though to be kept in doors all the rest of the day that you are not at Sunday school and meeting, sitting gloomily with your hands before you without speaking a word, not daring to stir for fear of breaking the Sabbath, waiting with weary sighs, and sleepiness for the day to pass over. If you were to be so confined, you would not love the Lord's day so well. I would like you to love that day as one of the happiest days in the week, a day in which you are clothed in your best clothing, to go to Sunday school and to meeting, and also to go out walking with papa and mamma, and your little brothers and sisters, to see the trees and bushes and wild flowers grow, and the ducks and geese, with their bright, clean, white feathers swimming in the waters, and the great proud rooster, with an unfortunate grub in his mouth, calling for some one of his many wives to come and gobble down the fat morsel, to see the sheep nibble the tender grass, and the little lambs leap and frisk about with joy, and to hear the busy insects hum and sing among the trees and bushes.

The Lord does not intend Sunday to be so gloomy and miserable a day that its approach frightens little children.

The Lord intends that day to be a day of rest to man and beast when they labor six days, and also a day in which His children, who are made after his own image, should meet together to worship Him, and to humble themselves before Him, and to eat the sacrament of the Lord's supper. Because when the Lord made the heavens and the earth; and all things that are in them, He finished His work and rested on that day.

He was very particular in the days of Moses to have his people observe the seventh day as a day of rest. He gave it to the children of Israel as a law in these words:

"Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work on the Sabbath day he shall surely be put to death."

This law was given to the children of Israel for a sign between him and them, and for a perpetual covenant through their generations: because,

"In six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

The Jews observe the seventh day, which is Saturday, to this day, and you will frequently find their stores and places of business shut up on Saturdays, and open on Sundays, when the Christian places of business are all shut up.

Would you like to know why the Christians do not observe the same day of rest as the Jews do?

The Latter-day Saints' church is the only true Christian church in our day, and when the Latter-day Saints live strictly according to its laws and doctrines, then they are the only true Christians of the present day.

The reason why they observe the first day of the week, which is Sunday, instead of the seventh, which is Saturday, is because Jesus Christ arose from the dead on that day, and ever since it has been observed as the Christian's day of rest. Hence, on the first day of the week, the Christians in the days of old, after Jesus Christ had ascended to heaven, began to meet and pour out wine to eat and drink in memory of Christ's death. This is called the sacrament of the Lord's supper.

The apostles used to preach to the disciples when they met on the first day of the week, and at one of those meetings the apostle Paul preached until midnight.

Little boys and girls should be good children every day; but they should try and be more good on that day than on any other day of the week. Everybody, especially children, should be washed all over clean on Saturday, and be prepared to keep holy unto the Lord the Christian Sabbath.

Little George sat on a low stool at the side of his kind mistress, feeling sleepy after eating such a good dinner, while being obliged to be so quiet and sit so still, for he was not acquainted with his new home enough to make him bold to stir around as he would have done if he had been better acquainted.

In the course of the talk which was going on between the master and his son, as they sat in front of the parlor fire, the master asked the new acquaintance what kind of a meeting they had in the morning, for he did not happen to be there that morning, and if the sermon was a good one.

George paid very little attention to the talk they were having, until the subject of the disturbance among the children was talked of, during which the new acquaintance told how the minister had been disturbed, and the congregation also, and how a bad boy had to be put out of the chapel for making another boy's nose bleed.

George was frightened, thinking this unlucky circumstance would make all his newly-found friends his enemies. He looked at his new acquaintance as much as to say, "O, do not tell my master and kind mistress."

The new acquaintance understood this look, and changed the conversation for the sake of his little stranger friend; but not in time, for George had hid his face in the skirt of his kind mistress, burst into tears, and attracted the attention of his master and mistress by his smothered sobs. They became alarmed, thinking that perhaps the poor boy was sick and needed some attention. The new acquaintance, however, understood it, and had to tell them that little George was the bad boy who was put out of the chapel for giving another boy a bloody nose, and for making a great noise in the chapel, while the little fat man in the pulpit was giving out a hymn.

When the master and kind mistress heard this they said not a word for some time, very likely thinking that they had not

got such a good boy for an apprentice as they had expected.

The master, finally, asked him what made him be such a bad boy in the chapel. This was spoken in a vexed and angry tone.

He did not know what to say, and if he had known what to say, he could not then say a word in his own behalf, for it did seem that he never could give over sobbing and crying.

His master asked him again what made him such a bad boy, and desired him to answer him immediately, for he felt aggravated and ashamed that a little boy from his house should have done so bad a thing as disturb a religious meeting.

Kind Mistress.—"Will you let the child have time to get over his grief, and get his breath, and he will tell you all about it? I don't think that he has been so bad as you think he has if the truth was known.

At the same time she put her hand on little George's head, and drew it nearer to her, saying, "there now, my poor boy, stop crying, I do not think you are a bad boy."

In the first place he cried for vexation, and now the generous and kind words of his dear mistress melted his heart in gratitude. He had a friend at court, and a powerful one too. He loved his kind mistress more and more, and felt that he would run through fire for her if she wanted him to do so.

Kind Mistress.—"Now, George, you feel better; tell master how it was; I know you did not do it on purpose."

Little George.—"A little boy made me do it—boo, hoo."

New Acquaintance.—"There now, I thought the lad would not do it without some provocation or another."

Master.—"I cannot see yet what could have made him do it."

Kind Mistress.—"He will tell you himself if you will have a little patience with him;" and, turning to George she said; "come, now, tell us; what did the little boy do to you?"

Little George.—"He ran a pin into my behind, nearly up to the head.—boo, hoo, o."

Kind Mistress.—"The little scoundrel! if I had him here, I would box his ears for him."

Little George, taking courage, continued to say, "and then I was angry and forgot all about the little, fat minister and that I was in a chapel, and hit the boy, and made his nose bleed, and he bawled louder than I did; but they blamed me for it all; they did."

Master.—"Why did you not quietly tell the teacher, and not take the law into your own hands, disturbing the whole congregation assembled to worship the Lord."

New Acquaintance.—"I would not have you think, father, that I doubt your power of patience; but if some person had run a pin, 'nearly up to the head,' in your behind, giving you no forewarning, it would be hard to say what you would do; I think I should make a considerable fuss about it."

Kind Mistress.—"I know what he would do; he would not only make an uproar in the church, but he would have the person who did it sued for damages, and everybody in this big city would be made to hear about it."

Master.—"I really do not know what I should do under such a circumstance. I think that such an operation must be very unpleasant and very painful, and I cannot say that I blame the boy very much for doing as he did, although we are told to return good for evil."

Kind Mistress.—"Yes, that is very good indeed; but there exist few grown up persons who can do that, let alone expecting a little boy like George to do it. There, my poor boy, dry up your tears, I know you did not do it on purpose."

Little George now felt thankful to God in his heart, that he had not lost the confidence of his new friends by an occurrence over which he had very little control.

UNCLE GEORGE.

The Juvenile Instructor.

GEORGE Q. CANNON. : EDITOR.

JANUARY 1, 1868.

EDITORIAL THOUGHTS.

WHAT a beautiful example does the life of Nephi present to the little boys in this church! He had three brothers who were older than himself. Their names were Laman, Lemuel and Sam. The first two were disobedient children, and gave their parents much trouble. Sam was a good boy; but did not appear to have the same force of character as Nephi. Lehi, the father of these boys, was a man of God. He lived at Jerusalem about six hundred years before Jesus was born. The Lord told him that Jerusalem was about to be destroyed, and commanded him to leave there and go into the wilderness. Lehi did so; but Laman and Lemuel murmured against their father and found fault with him. They thought their father was foolish in leaving Jerusalem. They did not believe that city would be destroyed, and, therefore, did not feel pleased at leaving their house, their land, their gold and silver and other fine things. It was hard, they thought, to go off from such a good place as Jerusalem was, and carry their provision with them and live in tents.

They were like many of the people who live in these days, who think the Latter-day Saints are very foolish for coming to the land which the Lord has appointed as a place of gathering. These young men could see no advantage in leaving their native city, neither did they ask God to show them about it.

Nephi was young; but he had a different spirit to that which filled his brothers. He listened to his father's words and he had a desire to know for himself the truth of what his father had seen and told about. So he went to the Lord and asked Him to show the things to him which he had shown to his father. And the Lord did so. When Nephi had these things revealed unto him, he was as anxious to do what the Lord wanted as his father Lehi was. He became a great help to his father, and because of his faith, and diligence in keeping the commandments of the Lord, he became a great prophet. The Lord afterwards taught him how to build a vessel, on which they all embarked. They were carried in that vessel across the Indian and Pacific oceans to this land.

Laman and Lemuel were disobedient boys, careless about God and his laws; they grew up to be hard-hearted, cruel men. Because of their wickedness the Lord cursed them and their children with dark skins. When you see the Indians you can think of this. This is the cause of the blackness of their skins. Laman and Lemuel were their forefathers.

By taking the right course Nephi became a very great man. The Lord was with him and prospered him wonderfully.

Every child can do as Nephi did. They can go to God, and pray to him to guide them. If they do so, he will fill them with peace and joy. He will lead them. Or, they can be disobedient and wicked, as Laman and Lemuel were. They can be strangers to God and his Holy Spirit, and bring his anger upon them.

Children, shun the examples of Laman and Lemuel, and follow that of Nephi, and you will be happy here and hereafter.

ANOTHER New year is here. Eighteen hundred and sixty-seven has passed away. The past year has been a very interesting one, especially to the Latter-day Saints. They have seen the Lord's words fulfilled in the events which have taken place. You live in a very important time, dear children. You should be thankful to the Lord for permitting you to be here in these days, and to be born and brought up among His people in Zion. Probably you have been kind and obedient boys and girls during the past year. We hope you have at any rate. But in commencing a new year, examine your past conduct. Look at it carefully. Recall also to your minds what you have said. You can remember many improper things, perhaps, which you have spoken and done. With the experience you have now gained, you ought to be able to do better this year than you did last. Every year that passes ought to see you growing better. There is much greater enjoyment and happiness in life for those who, each day and year, thus seek to improve, than for those who do not. Remember, that to be truly happy, you must avoid sin in every form. You never should do anything that you should feel ashamed of your parents or of good angels knowing about. Through not observing this rule, many boys and girls have fallen into bad ways and gone to destruction.

We wish all our little readers and their parents a very happy new year. If our wish can be gratified, eighteen hundred and sixty-eight will be a pleasant, peaceful and joyous year to them. We trust the visits of the JUVENILE INSTRUCTOR will contribute its full share in making it such a year. It shall be our endeavor, with the blessing of the Lord, and the aid of our worthy and interesting contributors, and the excellent engravings which we have on hand, to make the third volume all that could be reasonably expected. It is very gratifying and encouraging to us in our labors to receive from every hand, so many evidences of the favor with which the INSTRUCTOR is viewed. It is widely appreciated, and we trust that it will continue to win increased confidence and influence, and be a means of benefiting all the JUVENILES who read it. This is the only object we have had in view in publishing it.

AT last we have obtained an engraving for the head of our little paper. Last winter Brother George J. Taylor kindly made us a drawing for a head, which we sent East to have engraved. In doing so we went to considerable expense, but, to our great disappointment, when the engraving came to hand we found it much too large for our purpose. It was a fine specimen of engraving; but the engraver had neglected to observe our letter respecting the size, and it was useless. The present engraving is home-manufacture. The drawing was made by Brother George J. Taylor, the plate (brass) was prepared and mounted by Brother Z. Derrick, and the engraving was done by Brother David McKenzie. We are convinced that our readers will join with us in thinking it a very creditable piece of workmanship. We are under many obligations to these brethren for their courtesy, and the trouble they have been at to gratify us in getting up this engraving.

For the Juvenile Instructor.

BRITISH TITLES.

ABRIEF account of the titles of British aristocracy will be interesting to our Juveniles. After the Norman conquest, in A. D. 1066, William the First, gave many of his followers titles and estates. The principal nobles of England and Ireland are of Norman origin. Some of the dukes and lords of Britain have gained their titles, for bravery in the field of battle—as the Duke of Marlborough, Duke of Welling-

ton and the Marquis of Angelsea. Others have gained distinction as Lord Nelson, in the navy; Lord Macaulay, in literature; Lord Ellenborough, in law.

The king or queen of Great Britain and Ireland, is addressed as His or Her Most Gracious Majesty. The eldest son of the British monarch is Prince of Wales, Duke of Cornwall and Earl of Dublin, addressed as his Royal Highness. The other children of royalty are addressed as his or her Royal Highness.

Next in rank to what is termed "Blood Royal," are the Peers, ranking as dukes, marquises, earls, viscounts and barons. There are some titles of the great ones called baronets; for instance—Sir John Dashwood, Bart. This title is hereditary, or is inherited by the eldest son, or male heir. There is a title called knight, the possessor of which is called Sir, as Sir Joshua Walmsley, Kn't. This title does not descend to the heir; but dies with the man who bears it.

The Duke of Norfolk was created A. D. 1483. The eldest son is called Earl of Arundel and Surrey; the family name is Howard.

The Marquis of Salisbury was created A. D. 1789. The eldest son is called Viscount Cranbourne; family name Cecil.

The Duke of Beaufort was created 1682. Eldest son is called Marquis of Worcester; family name Somerset. This duke's ancestor was Charles the Second, king of England. Charles the Second had several natural sons besides the Duke of Beaufort—Duke of St. Albans, Duke of Monmouth and Lord Southampton. If the kings of Great Britain do not believe publicly in polygamy, their acts give the lie to their outward professions.

In the British army titles rank as follow: Field Marshal, General, Lieutenant General, Major General, Colonel, etc. There is no Brigadier General in the army list.

In the navy the titles rank as follow: Admiral, Vice Admiral, Rear Admiral, Captain, Commander, &c.

We must not omit the State Religion established by Henry the Eighth. This king had eight wives, and two of them at one time. The Pope of Rome would not grant him a divorce, he therefore absolved his allegiance to his Holiness. The Queen of England is the head of the church, defender of the faith, &c. Next in order is the Archbishop of Canterbury, Primate of all England, styled the Right Reverend Father in God, salary fifteen thousand pounds per annum. There is also the Archbishop of York, bishops of London, Durham, Winchester and twenty-three other English bishops. Seven Scottish bishops, twelve Irish bishops, several Colonial bishops, besides Deans, Vicars, Curates and a small army of church officials.

The prime minister is called, First Lord of the Treasury. This personage is the chief officer of State. There is also the Lord High Chancellor, Chancellor of the Exchequer, Lord President of the Council, Lord Privy Seal, Secretary of State, Home Department, also Secretaries of Foreign Affairs, Colonies and the War Department. First Lord of the Admiralty and a many other of Her Majesty's chief officers of state.

There is the "Board of Trade," the "Privy Council," Lord Lieutenants of counties, officers of the "Queen's household," "Lord Chamberlain's department," and other departments.

Titled officers are numerous. Hindostan, with a population of 150,000,000, is subject to Great Britain and is supplied with many titled officers with large salaries.

Titles are numerous in Great Britain and Ireland, and those who have them are addressed by them instead of their names. The junior sons are generally called by the family name, while the title and the estate descend to the eldest son who is heir.

WM.

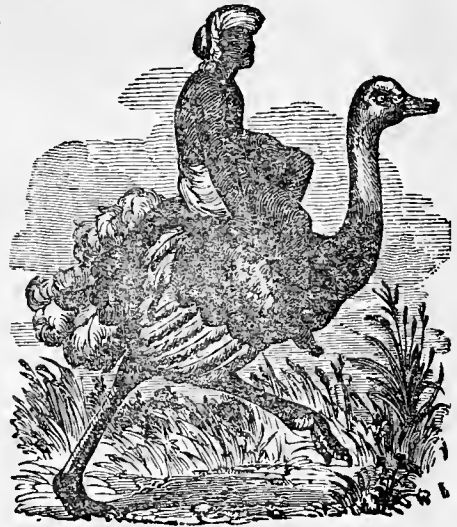
PRAY earnestly, sincerely, and with a contrite and humble heart, and God will hear your prayer and grant your request.

For the Juvenile Instructor.

THE OSTRICH.

WE have all of us seen men riding on horses and mules; we have read of some traveling on the backs of camels and elephants; but the idea of a man riding on a bird is rather a novel one. Yet in some parts of Africa the scene represented in our picture is not so strange a sight as many might suppose. The Ostrich, the largest of all birds, is there sometimes tamed and ridden by the natives, its size, strength and extreme swiftness in running making it very valuable for this purpose.

Besides being the largest of birds, the Ostrich has several other peculiarities. Though in the shape of a bird, in some of its ways and habits it more resembles a quadruped. Unlike all other birds, it cannot fly. Its wings are very small compared with its body, and exert them as it may, they cannot raise it from the ground.



Still they are most valuable helps to it while running, and for swiftness it cannot be equaled by any known animal.

In the matter of food this creature is not at all particular. It is very fond of grass and grain, but will not say No, to leather, metal, wood and other hard substances. It is said that one was once present when some bullets were being cast, and as they fell on the ground hot from the mould, the bird picked them up and swallowed them, appearing to enjoy the meal. After that we should fancy nothing would disagree with its stomach, and a keg of nails be as healthy diet for it as a bag of corn, or a heap of shavings as a load of hay.

The beautiful feathers of this creature are highly prized by ladies in trimming their hats and other head dresses. For this reason it is extensively hunted by the Moors and Arabs. As there is no chance for one man and horse, be it the fleetest that ever ran, catching the Ostrich, they adopt the plan of having fresh men and horses stationed ready to keep up the chase when the first become tired. This is the more easily done as the bird does not take a straight course, but runs in a circle; so the hunters know when once it is started near where it is likely to pass, and post themselves accordingly. In this way it is at last run down and killed for its feathers or secured to tame.

The Ostrich is found largely spread over the sandy deserts of Africa and Arabia. It averages from seven to eight feet high, from the ground to its head. It has a long neck and legs, and has two long toes on each foot, the inside one being the larger of the two. The color of the feathers of the male bird is black; of the female dusky. Those of the wings and tail are white, sometimes, however marked with black.

In their social relationship these birds are polygamists, one male having two or three females, sometimes more. Their eggs are considered great delicacies, and are cooked in several ways. They are very large, weighing as a general thing about three pounds. The natives make a business of finding them in the sand of the desert where the mother bird lays them, as it is a very simple way for them to get a good dinner, when no easier plan turns up.

G. R.

LIFE OF GEORGE STEPHENSON.

Taken from a little work—THE ROCKET—published by the American Tract Society.

HUNTING UP HIS OWN WOEK—AN ENTERPRISING QUAKER—WHAT WAS THE RESULT.

A GOOD many things had to be settled by the Darlington project. One was the width of the guage, that is, the distance between the rails. How wide apart should they be? Stephenson said the space between the cart and wagon wheels of a common road was a good criterion. The tram-roads had been laid down by this guage—four feet and eight inches—and he thought it about right for the railway; so this guage was adopted.

One thing which hampered Stephenson not a little, was a want of the right kind of workmen; quick-minded, skillful mechanics who could put his ideas into the right shape. The labor of originating so much we can never know. He had nothing to copy from; and nobody's experience to go by. Happily he proved equal to the task. We can readily imagine his anxiety as the work progressed. Hope and fear must have in turn raised and depressed him. Not that he had any doubts in regard to the final issue of the grand experiment of railroads—they *must* go.

Dining one day at a small inn, with Robert and John Dixon, after walking over the route, then near completed, "Lads," he said, "I think you will live to see the day when railroads will be the great highway for the king and all his subjects. The time is coming when it will be cheaper for a working man to travel on a railway, than to walk on foot. There are big difficulties in the way, I know; but it will surely come to pass. I can hardly hope to live to see that day, much as I should like to; for I know how slow all human progress is, and how hard it is to make men believe in the locomotive, even after our ten years' success at Killingworth."

While the father roughed it through, Robert's health failed. His close application to business made sad inroads upon a frame naturally more delicate than his father's, and an offer to go out and superintend some mining operations in South America was thankfully accepted, in the hope that the sea-voyage and less exciting labors might restore him.

Robert shortly sailed; and his father pushed on alone, with that brave spirit which carried him through many a darker hour.

On the 27th of September, the Stockton and Darlington railway was finished and opened. A great many came to see the new mode of traveling, which had proved a fruitful subject of talk, far and near, for many months. Some to rejoice; some to see the bubble burst; some with wonder, not knowing what to think; some with determined hostility. The opposition was strong. Old England against young England. The counter currents of old and new ideas.

The road ran from Stockton to Darlington, a distance of 12 miles, and thence to the Etherly collieries; in all, 32 miles.

Four steam engines were employed, and two stationary engines, to hoist the trains over two hills on the route. The locomotives were of six horse power, and went at the rate of five or six miles an hour. Slow as this was, it was regarded with wonder. A "traveling engine" seemed almost a miracle. One day a race came off between a locomotive and a coach on the common highway, and it was regarded as a great triumph that the former reached Stockton first, leaving the coach one hundred yards behind.

The road was built for a freight road, to convey lime, coal, and bricks, from the mines and kilns in the interior to the

seaboard, for shipment abroad. Carrying passengers was not thought of. Enterprise, however, in this direction took a new start. A company was formed to run two coaches on the rails between Darlington and Stockton, by horse power. Each coach accommodated six inside passengers, and from fifteen to twenty outside; was drawn by one horse, and went at the rate of nine miles an hour.

"We seated ourselves," said a traveler of those days, "on the top of the Defence coach, and started for Stockton, highly interested in the novelty of the scene, and of this new and extraordinary conveyance. Nothing could be more surprising than the rapidity and smoothness of the motion." Yet the coach was without springs, and jerked and jolted over the joints of the rails with a noise like the clinking of a mill-hopper.

"Such is the first great attempt to establish the use of rail-ways," writes a delighted editor, "for the general purposes of traveling; and such is its success, that the traffic is already great; and considering that there was formerly no coach at all on either of the roads along which the railroad runs, quite wonderful. A trade and intercourse have arisen out of nothing, and nobody knows how."

Such was their small and imperfect beginning, we should say, now that railroads improved and perfected have fulfilled Stephenson's prediction uttered in the little inn, and have become the great highways of the civilized world.

HISTORY OF JESUS.

CHAPTER X.

JESUS came upon the earth in a time when those who administered in the government were so corrupt that justice could not be administered. In this respect, it very much resembled the day in which we live. It did not matter how good the laws were, when those who stood in high places were too selfish to see them executed with justice. A ruler who has not influence sufficient to defend the innocent, is a ruler only in name. Pilate felt that Jesus was innocent and he should have scorned the office of governor when he found that he had not power enough in the midst of the people, to protect him. He disgraced his position when he delivered Jesus into the hands of his enemies—he had better have died in the noble discharge of his duty than so meanly to have yielded his judgment; but he stood alone—opposed by the whole multitude of priests, judges and people.

After the soldiers got Jesus into their hands, they treated him with all kinds of abuse. They took off his clothes—dressed him in a purple robe, and platted a crown of thorns which they placed on his head, and put a reed in his right hand, and then made all manner of ridicule. Pretending to worship him, they bowed their knees before him, and in cruel mockery they said, "Hail, King of the Jews!" Then they spit in his face and struck him with their hands. After they had gratified their hellish feelings in this way till they were satisfied, they took off the purple robe, and dressed him again in his own clothing. Purple was then in the east, the royal color and worn only by kings and princes, and it was in derision that the soldiers put it on Jesus, and when they had taken the robe off and put on his own clothes, they led him away to crucify him, which means to nail to a cross. They had the cross, on which they intended to hang Jesus, already made, and at first, they compelled him to carry it, but afterwards they found a man from the country, whom they required to carry it for him. They took him to a place called Golgotha, which signifies "the place of a skull," and made him fast by driving a nail through

each hand and foot, and thus nailing him to the cross, which was made of wood.

This is the way the wicked Jews crucified Jesus Christ, the Son of God, the Savior of the world! What excruciating sufferings he must have endured in that dreadful position! while those that passed by ridiculed and insulted him in the most shameful manner possible, saying, "Save thyself and come down from the cross, thou who canst destroy the temple and build it in three days. If thou art the Son of God, come down from the cross and we will believe on thee." And the chief priests and scribes mocking him said, "He professes to save others, but he cannot save himself. Let Christ, the king of Israel, descend from the cross."

There were two thieves crucified with Jesus. One of them reproached Jesus by saying "If you are what you profess to be, save yourself and us." But the other one reproved him, and asked him if he did not fear God, seeing he was under condemnation, for they were receiving the just punishment for their crimes, while Jesus had done no wrong. Then he said to Jesus, "Lord, remember me when thou comest into thy kingdom." Jesus replied, "To-day you shall be with me in Paradise." Paradise signified then, the world of spirits, or the place to which all spirits go when they leave this life. The ancient Greeks called it Hades.

Many people who were friends of Jesus, followed in the distance, and many mingled silently in the crowd, and while their hearts were ready to break with grief, they were not allowed even the privilege of speaking with him. A striking proof of the kindness of his compassionate heart was illustrated while in that state of agonizing suffering: Jesus, seeing his mother standing by the cross, and one of his apostles whom he dearly loved, said to his mother, "Behold your son;" and to the apostle he said, "Behold your mother." The apostle, whose name was John, understood at once what Jesus wanted, and he took his mother home with him and provided for her comfort, as long as she lived.

During all his dreadful suffering Jesus did not utter one word of complaint, but even prayed for his murderers by saying, "Father, forgive them, for they know not what they do." Seeing women who had followed to the place weeping, he said to them, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children."

Pilate, the governor, wrote an inscription in the Greek, Latin and Hebrew languages, and had it placed on the cross over the head of Jesus. **THIS IS THE KING OF THE JEWS.**

Three hours Jesus hung upon the cross in agony—he asked for drink and one of the soldiers brought some vinegar mixed with gall, which he tasted but did not drink. He then said, "Father, I have finished the work thou gavest me to do, into thy hands I commend my spirit." * and having said this he breathed his last. And then was darkness over all that land—the sun was darkened—the rocks were rent asunder—the vail of the temple also was rent, and all nature mourned. Many of those who came out to see, were convinced of the mighty power of God and acknowledged Jesus to be His Son, while fear and astonishment filled the hearts of the ignorant, wicked multitude.

E. R. S.

* In number 19, of Volume 2, of the JUVENILE INSTRUCTOR, the question was asked. "What were the last words of Jesus?" In number 21 the answer was given: "Father, into thy hands I commend my spirit."

This reply is according to Luke's record. But the writers in the New Testament, who gave an account of the crucifixion of the Savior, do not agree in stating what were the last words of Jesus. John states that he said: "It is finished." Matthew and Mark, as translated, state that he cried out "*Eli, Eli, lama*

Biography.

JOSEPH SMITH, THE PROPHET.

AFTER the occurrences related in the last number, the Twelve Apostles, who had been called by revelation from the Lord to go on a mission to cross the great waters to England, began to make preparations for their journey. The revelation in which they were called to take this mission was given at Far West, July 8th, 1837, and read as follows:—

QUESTION.

"Show unto us thy will, O Lord, concerning the Twelve?"

ANSWER.

Verily thus saith the Lord. Let a Conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name. Let them take leave of my Saints in the city of Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards be appointed to fill the places of those who have fallen, and be officially notified of their appointment.

Sickness had again seized upon nearly all of the Twelve. It seemed as if the adversary was exerting himself to hedge up their way to prevent them from accomplishing their mission. President Brigham Young had such poor health when he started that he was unable to go thirty rods to the river Mississippi without assistance. He started September 14th, 1839, and left his wife sick, with a babe only ten days old, and all his children sick and unable to wait upon each other. He lived at Montrose, which was on the opposite side of the river from Nauvoo. He crossed the river, and succeeded in reaching Brother Heber C. Kimball's house, who lived at Nauvoo, and remained there sick until the 18th of that month. Brother Heber and his family were also sick, and he left them, as did the other brethren their families, poor and destitute of the necessities of life.

Brother Parley P. Pratt, had succeeded, after his deliverance from prison in Missouri, in obtaining some land at Nauvoo. On this he built a log house, which he sold. With the means thus obtained he started on his mission taking his family with him. He was accompanied by his brother Orson Pratt, whose family was left at Montrose, and by Hiram Clark. They started on the 29th of August, 1839.

Brother John Taylor's health was good when he and Brother

sabachthani?" which, being interpreted, is: "My God, my God, why hast thou forsaken me?" But that he cried with a loud voice afterwards, and then gave up the ghost. We do not believe that Matthew and Mark wrote those words as they now appear; we think they were incorrectly translated. Jesus never said such words as those. But, according to the prophet Joseph, his last words were those which Sister Snow has written above: "Father, I have finished the work thou gavest me to do, into thy hands I commend my spirit."

Willford Woodruff started; but Brother Woodruff had then been confined to his bed with ague for two weeks; and from that sick bed he arose to start on his mission. They both left their families at Montrose sick, in poverty and helpless. They started together without purse or scrip, on the 8th of August, 1839; but as they were leaving Nauvoo, Elder Parley P. Pratt gave brother Woodruff a purse, and Elder Heber C. Kimball gave him a dollar to put in it.

At Macomb, McDonough county, Illinois, they held a conference, which Elders Samuel H. and Don Carlos Smith, two of Joseph's brothers, attended. While here, Elder Taylor received a present of a horse from George Miller, afterwards Bishop, and a saddle from Brother John Vane. They continued their journey to Springfield, where he sold the horse to pay for the printing of a pamphlet which he published respecting the persecution of the Saints in Missouri. From this place they were carried on their journey by Father Coltrin in his wagon. After entering the State of Indiana Elder Taylor who, up to that time, had enjoyed good health, took sick. He fainted several times; but on the 28th of August he suddenly fell to the ground as if he had been knocked down. Continuing their journey they reached Brother Horace S. Eldredge's. Here Elder Taylor was kindly administered to and nursed, and was much benefited. After leaving there he became worse, and at Germantown, Indiana, he had to stop. He put up at a tavern during his long and severe attack of bilious fever, and was treated with great kindness. Elder Woodruff being sick with the ague, at Elder Taylor's request, continued his journey with Father Coltrin to Cleveland, Ohio. He traveled thence on the lake and the canal to Albany, N. Y., where he took stage to his father's home in Farmington, Connecticut. During his journey he shook with the ague nearly every day. After he arrived at his father's, he was confined to his bed for fifteen days, and his parents had but little hope of his recovery. Meanwhile an uncle of his died at Avon, who, upon his death bed, requested that he should preach his funeral sermon. He arose from his bed, and rode six miles in a chilly wind, and preached the funeral sermon to a large congregation of former neighbors and friends. His ague left him from that hour. Soon after he proceeded to New York, and visited Long Island and other parts of the country, preaching the gospel as opportunity presented, until Elder Taylor's arrival at New York.

Though Elder Taylor was among strangers, he was not neglected. The Lord raised him up friends who were much interested in his recovery and welfare. Before he was able to walk, or to stand and preach, they obtained the Court House for him to hold meeting in. A large congregation assembled, and he preached to them sitting in a chair. Many interesting incidents occurred while he was here, which we have not space to dwell upon. As soon as he was able to travel, he took stage for Dayton, Ohio, stopping and preaching on the way. In attempting to visit a branch of the church in this neighborhood he had a relapse of his disease, and was again prostrated. While he lay sick at Dayton, Brothers Geo. A. Smith, Theodore Turley and Reuben Hedlock came there. He started with them, and at Cleveland, they found Presidents Young and Kimball, and they all traveled together to Kirtland. Several meetings were held there in the Temple, and on Sunday, November 17th, 1839, Elders Taylor and Turley received their anointings in the Temple, and the ordinance of the washing of feet; President Young anointed Elder Taylor, and Daniel S. Miles, one of the Presidents of the Seventies, anointed Brother Turley. Elder Taylor traveled in company with the above-named elders into the State of New York. There they stopped and preached, and he and Brother Turley proceeded to the city of New York. Although provided with everything on the road, and not lacking anything, he reached that city with

but one cent left. Brother Woodruff was already there. The Lord opened their way to obtain means to pay their passages across the ocean, and they sailed December 20th, 1839, for Liverpool, which port they reached January 11th, 1840.

Selected Poetry.

WHAT?

What was it that Charlie saw to-day,
Down in the pool where the cattle lie?
A shoal of the spotted trout at play,
Or a sheeny dragon fly?

The fly and the fish were there, indeed;
But as for the puzzle—guess again!
It was neither a shell, nor flower, nor reed,
Nor the nest of a last year's wren.

Some willows droop to the brooklet's bed—
Who knows but a bee had fallen down?
Or a spider swung from his broken thread,
Was learning the way to drown?

You have not read me the riddle yet:
Not even the wing of a wounded bee,
Nor the web of a spider, torn and wet,
Did Charlie this morning see.

Now answer, you have grown so wise—
What could the wonderful sight have been,
But the dimpled face and great blue eyes
Of the rogue who was looking in?

CATECHISM FOR OUR JUVENILES TO ANSWER.

101. What time was the school for the Elders, or the "School of the Prophets" established in Kirtland?
102. When were the Twelve Apostles chosen?
103. By whom were they chosen, and how?
104. What were the names of the Twelve, when arranged in a quorum?
105. When was a selection of brethren made to organize the first quorum of Seventies?
106. Who was ordained the next day as one of the Presidents of Seventies?
107. When did the Twelve start from Kirtland on their mission to the Eastern States?
108. What were brought to Kirtland to be exhibited, in July of 1839?
109. What did Joseph find in interpreting the characters?
110. When was the Book of Covenants presented to the Church for its acceptance as a law and rule of faith?

JUVENILE INSTRUCTOR

Is published in Salt Lake City, Utah Territory,

ON THE FIRST & FIFTEENTH OF EVERY MONTH.

GEORGE Q. CANNON, EDITOR & PUBLISHER.

Single Copy, per Annum.....\$3 00
Single Copy, for Six Months..... 1 50

It is expected where agents forward names they will be responsible for the papers thus ordered; and when Cash payments are made, they will please forward them with the letter containing the names of the subscribers.

Elder Wm. H. Shearman, Logan, will act as General Agent for Cache Valley.

Goods brought to this City for the JUVENILE INSTRUCTOR will be received at the office of our paper—DESERT NEWS BUILDINGS.